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ABSTRACT

The influence of the "activist decade" (spanning the early 1960s through the early 1970s) on Briar Cliff College (Iowa), a small midwestern liberal arts college affiliated with the Catholic Church, is discussed. Forces such as racism, the Vietnam War, and student unrest elicited concern and activism at Briar Cliff College, although there were never the intensely expressed mass protests that occurred at many larger universities. The "liberal idealism" of the era was influential despite parochial and conservative traditions at the college. Factors that generated liberal sentiments among students and faculty at Briar Cliff included the national news depiction of ghetto violence and campus unrest, resistance to the draft, music of the time, and a primarily young faculty at the college in the 1970s. Idealism of the new young faculty was further influenced by the college's Franciscan heritage that emphasized values such as concern for the whole person. Examples of limited forms of political protest at the college and community are cited, along with other ways that students expressed their values and concerns. More recently there has been a focus on "academic activism," which includes the development of a peace curriculum. (SW)

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THE ACTIVIST DECADE: ITS INFLUENCE ON BRIAR CLIFF COLLEGE

Patricia Johnson

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During the turbulent decade spanning the early 1960's through the early 1970's, American society was in a state of crisis. Issues such as the Vietnam war, racial violence, and student unrest, divided American citizens and threatened to tear the country apart. The tensions of this era were particularly evident on the campuses of the nation's large universities, where students demonstrated, formed protest organizations such as the SDS, and even held college administrations hostage. But the nation's smaller college campuses were not immune from these tensions and pressures. This decade, the "activist decade," deeply influenced Briar Cliff College, a small midwestern liberal arts institution. Those influences are still present there today.

Briar Cliff College is striking when viewed from a distance. Resting on top of a hill adjacent to a native Iowa prairie preserve, the college peacefully looks out over a rural midwestern community of fewer than one hundred thousand people. An aura of serenity, solitude and isolation emanates from this small Catholic college whose campus occupies little more than a square city block, and whose students number under twelve hundred.

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Founded during the Great Depression as an all women's Catholic institution, and not becoming coeducational until 1966, Briar Cliff College cannot easily be visualized as having been a hotbed of student activism in the decade that spanned the early 1960's through the early 1970's and, in fact, it was not. But it would be wrong to assume that the forces shaping the national psyche of Americans during those years -- racism, the Vietnam war, and student unrest -- had no influence on this community of students, teachers and administrators. If an observer were to walk up that hill and look much more closely at the people, their surroundings and their lives, a different picture would emerge, one of concern and one of activism. But this activism was never to become as intensely expressed at Briar Cliff as it was at the larger universities, with their incidences of mass protest, and often violence and destruction.

Following the Cambodian-Kent Crisis in May of 1970, which resulted in the deaths of four Kent State students, violent student protest became a national concern for which many people sought solutions. President Richard Nixon appointed a commission to study the causes and to look for solutions to student unrest on American campuses. The resulting report, The U. S. President's Commission on Campus Unrest, was an effort to redirect the nation's focus away from the inflammatory rhetoric on all sides to the underlying causes of the problem. In its report, the commission sought to explain the differences between student unrest at the larger universities, as compared with the smaller college campuses across the nation. They found two predominant causes.¹

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According to the commission, one cause was the rapid expansion of higher education in America in the years preceding the "activist decade." An ever growing number of people were entering college. This new group of students, gathering in larger numbers under one roof, would create a new force in American politics.²

A second factor the commission found causing student unrest at the larger schools was that the professors "had become professionalized."³ In an increasingly mobile society, professors were becoming independent from college administrations, oriented more toward research and publication. Professors concerned about their own professional standing and administrators concerned about obtaining the necessary financial resources to run a large institution would cause the schools to appear to students as homes for "corporation executives rather than cloistered scholars."⁴ It is no wonder, then, that these campuses became battlegrounds.

In contrast, the President's commission found the absence of student unrest on smaller campuses, such as Briar Cliff, to be a result of the social pressure and social conformity natural to any small community. A student or faculty member would take on far greater social costs for his or her actions (i. e., protest, violence, destruction of property) in a small community, where there would be traditional school spirit and comraderie and less animosity, or at least less chance to express it. One would expect to find, then, the student subcultures to be more conservative on smaller campuses.

But the findings of the report do not adequately reflect the realities of Briar Cliff during those years. The commission's report is important reading for anyone wishing to understand student unrest during the "activist decade," but in assessing the nation as a whole, it makes generalizations which fail to account for the uniqueness of Briar Cliff College. While the campus was largely a conservative institution, whose members were often unaffected by the national crisis disrupting the larger universities, Briar Cliff College and the people who lived and worked there did not operate in a vacuum. Other forces were influencing the people at Briar Cliff College. One such influence was the views and opinions of the community at large.

The Sioux City Journal, the only major local newspaper, gave extensive front page coverage every evening to the latest events of the war and the troubles on the nation's campuses. The paper's staff editorials reflected the decidedly conservative opinions of the Sioux City community during those years. For example, an editorial appearing on May 5, 1970, regarding President Nixon's decision to invade Cambodia, said,

" . . . he [Nixon] was acting as a deeply concerned American leader who unhesitantly brushed aside the considerations of national office and political party fortunes to take an initiative he felt was right."⁵ The conservative opinions of the Sioux City community, revealed in the local newspaper, reflected a small town midwestern orientation similar to that of many students at Briar Cliff.

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Some of the conservative attitudes of the Sioux City community can be understood, not simply because of the size of the town and its rural orientation, but because of the role of the 185th National Air Guard located there.⁶ This unit has in the past and continues today to play an important part in the lives of Sioux City residents. It was one of the first guard units called up in World War II, Korea, and in Vietnam. Consequently, by the late 1960's, many families in the Sioux City area had friends and relatives already involved in the war. Those at Briar Cliff did not escape this pressure. Several faculty were, in fact, members of the 185th. Brendan Burchard, who came to Briar Cliff in the early 1960's as an assistant physical education teacher, went to Vietnam with the 185th. It may have been very difficult to criticize a government's foreign policy when relatives and friends were involved in it.

Yet, Briar Cliff College was conservative in those years not only because of the influence of the Sioux City community and the 185th Air Guard, but also because of what Irwin Unger, in his book The Movement, describes as "the uncertainties of student character."⁷ In his book, he explains why student protest organizations such as the SDS (Students For a Democratic Society) experienced such great difficulty in gaining political power and maintaining it. Unger believes the difficulty in student organizing stemmed from "the pressures of student life," "the impatience of youth," and the limitations placed on commitment due to the academic year.⁸ It would have been difficult for a student to be concerned about, and protest,

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national issues when his or her time was filled with the day-to-day tasks of obtaining an education and when that commitment could last only from September to May. This "uncertainty of student character," then, also helps to explain why on smaller college campuses, such as Briar Cliff, strong, vocal student concern for national issues was rare.

Many other things vied for the time and attention of the Briar Cliff student. If Briar Cliff students felt there was little they could do to affect changes on a national level, they certainly wanted to change what affected them more immediately. For example, in the 1970's the state of Iowa lowered the legal drinking age from twenty-one to eighteen. The Briar Cliff student government petitioned the college president to allow beer on campus. This petition ultimately was unsuccessful. There was to be no beer or liquor sold on campus during the 1970's. However, there was a social center for the students, The Forum, which offered music, sodas, and recreation. When the college administration attempted to close The Forum, claiming it was not being properly maintained by the students, a "sit-in" in the college library took place. The students refused to leave the library until they had met with the student government president and school officials and received an assurance that The Forum would reopen.⁹

Yet, many other influences countered these parochial interests and conservative views, making it impossible for long to prevent the "Liberal Idealism" of the era from seeping in. First, the conservatism inherited from one's family and

community could not easily prevail when every evening the student witnessed the horrors of war on the six o'clock news, or watched broadcasts of the many scenes of ghetto violence and campus unrest erupting in American cities.¹⁰

Secondly, the values of an entire generation, perhaps more so than at any other time in history, were being influenced and shaped by contemporary music.¹¹ Music not only reflected the country's reality, it helped to create it. Bob Dylan warned an entire generation, "The Times They Are A-Changin'," and Country Joe McDonald and the Fish criticized the Vietnam war with their song "Fixin' to Die Rag."

Resistance to the draft also generated liberal sentiments among students and faculty at Briar Cliff. A compulsory draft had been in effect in the U. S. nearly continuously since the 1940's. But in June of 1967, President Lyndon Johnson asked Congress to make undergraduate deferments mandatory. Because of this deferment, Briar Cliff's male student population rose rapidly. For many young men, college became a haven from the war. With a male student enrollment of only one hundred fifty in 1966, the college community had to deal with an increase of over three hundred percent in male enrollment in less than five years. By the 1971-72 academic year, male enrollment outnumbered female for the first time. The draft was the contributing factor and would create an awareness and concern among college students regarding the war. Paul Ermak, Assistant Professor of Philosophy, confirms that male students began to have "a vested interest in seeing the war come to an end."¹²

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This awareness and concern was heightened in November 1969, when the Nixon administration amended the selective service act to provide for what President Johnson in 1967 had called ". . . a fair and impartial random system of selection . . . to determine the order or call of all men eligible and available for the draft."¹³ Called FAIR, but remembered by most people as "the lottery," this new induction system was based on the assignment of a number to each man's birthdate. The smaller the number assigned a particular birthdate (from 1 - 365) the greater the person's chances of being drafted. While the undergraduate deferment still held, this new means of drafting young men into a controversial war was to increase students' and faculty members' feelings of uncertainty and doubt. Sister Grace Ann Witte, current Academic Dean and acting President of Briar Cliff, recalled that one of "her greatest sorrows" was over this lottery and "the chance like manner in choosing men for war."¹⁴ One former student remembered the feelings of tension he experienced until his lottery number, 346, was drawn.¹⁵ These tensions created by "the lottery draft" greatly affected those at Briar Cliff.

Another liberal influence on Briar Cliff College was its uncharacteristically young faculty during those years. Because of the rapid increase in the number of male students between 1965 and 1971, the college found it necessary to hire additional faculty. By the early 1970's approximately two-thirds of the Briar Cliff faculty was in their mid-twenties.¹⁶ Recent graduate students, these teachers brought with them to Briar

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Cliff the liberalism fostered at the larger universities and their own personal experiences with activism. Two members from this new group of teachers recalled their early impressions of Briar Cliff. Phil Hey, Associate Professor of English, said that when he came to Briar Cliff in 1969 from the University of Wisconsin, Madison, he found the students at Briar Cliff to be "politically asleep."¹⁷ Compared to his experiences at the University of Wisconsin, Briar Cliff College might have seemed an impediment to political activism. Norine Ryan, Associate Professor of English, came to Briar Cliff in 1971, after having taught one year at the University of Wisconsin, Milwaukee. She remembered her early years at Briar Cliff as "exciting" because students and faculty were constantly questioning and searching.¹⁸ She recalled that in her classes, students never accepted at face value what she was teaching, and never hesitated to challenge either the material taught or the methods employed to teach it.

The excitement Ms. Ryan remembers was being felt on college campuses across the nation and was part of a larger national preoccupation with experimentation. In 1970, Briar Cliff experimented with the Free University concept, which was based on the notion that an education should be planned and run by group consensus. It rejected the validity of academic credits, grades and tuition. There were to be no set instructors and no registration, rather membership was to be open to the entire community. What was to be discussed was decided upon based on the interests and needs of the group.

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Approximately twenty of Briar Cliff's students and faculty met every Wednesday in Noonan Lobby, and the first topic chosen was, not surprisingly, Vietnam. This type of experimentation and change in new ways of learning, working and living was typical of the new "Liberal Idealism."

The idealism of the new young faculty was further influenced by the Franciscan heritage of the college. The values that the early Franciscan nuns brought when they founded Briar Cliff -- simplicity, compassion and concern for the whole person -- are a legacy that is still today a constant presence in the school. These values became intertwined with the liberal sentiments of many of the young teachers. Two of Briar Cliff's teachers recall the influence of individuals whose lives were based on the values of St. Francis, and how it helped to shape their own lives.

Paul Ermak remembered the evolution in his decision to become a conscientious objector. He recalled a program at Briar Cliff which began in 1965, entitled "Great Issues". He reflected that during one of those discussions, which centered on war and peace, Sr. Grace Ann Witte, a pacifist and Franciscan nun, "so impressed me that I decided to become a conscientious objector."¹⁹

At Briar Cliff then, conservatism and liberalism both were tempered and defined by individual influences such as family, community, peers, colleagues, and the influences of American culture. It is certain that concern and awareness of this era of activism was felt by all. Yet, Briar Cliff's was to

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remain a type of "academic activism," an intellectual and verbal commitment which rarely was able to gather enough support for strong, mass political activism or direct action. As former student George Frangedakis acknowledged, ". . . we were sitting on the hill looking around at everybody else demonstrating, not necessarily being apathetic. . . some of us nodding our heads yes and some of us shaking our heads no. . . ." ²⁰

This is not to say that the people at Briar Cliff never participated in any form of political protest. There was a strong academic interest in the National Vietnam Moratorium Day march in 1969. Approximately eighty students and faculty from Briar Cliff joined in a city-wide march eight miles to the downtown Federal Post Office building. Cooperating with local law enforcement authorities, they marched through the streets, some carrying American flags and some wearing black arm bands to mourn those dead and missing in Vietnam. They also carried a banner proclaiming "The World, Love It or Leave It." On the steps of the Federal Building the names of Iowa's war dead were read and a "death bell" tolled for each. Many demonstrators had written letters to their congressmen, which they collected and mailed there at the post office. The demonstrators gathered for the Interfaith worship service in the Briar Cliff gymnasium, instead of the bandshell at Grandview Park. The marchers sang popular folk songs, which were a staple of any 1960's demonstration. Minnesota Senator Eugene McCarthy, a leading politician of the left, and Iowa Senator Harold Hughes later sent letters of "praise" to the marchers. ²¹

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Not everyone sympathized with the moratorium march, though. Paul Ermak recalled seeing several local veterans across the street from the Federal Building, in front of the Greyhound bus depot, heckling the marchers.²² John Stivers, a Briar Cliff freshman and one year veteran of combat with the Marines in Vietnam, was quoted in the Briar Cliff student newspaper as being "opposed" to the march.²³ Also, at the rally preceding the march, there were several dissenters who wore red, white and blue armbands instead of black. A letter to the editor in the Sioux City Journal reflected some of this dissention. "It is bewildering to realize that Briar Cliff college can sanction an activity such as a moratorium day. . . . The complete disruption of educational activities during the moratorium observance was disgraceful."²⁴

In May of 1970, another march took place, this one in response to the deaths at Kent State. Approximately twenty persons, some carrying crosses bearing the names of the slain students, marched from Briar Cliff through a grassland area to nearby Calvary Cemetery.²⁵ They marched single file and in silence.²⁶ Several made short speeches at the cemetery and they later sent petitions to President Nixon, to the governor of Ohio, and to Iowa's Senator Harold Hughes and Representative Wiley Mayne, expressing concern with the government action used against the Kent State students.

The limited participation in these two marches and the restrained actions of those involved, however, show that political protest by the Briar Cliff community was never to

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equal the radical demonstrations occurring at the larger universities.

A visit by Jerry Rubin, a Yippie radical, in 1971, further helped to illustrate the limits of political activism and direct action there. Former student body president, Jim Hoffman, remembered the concern of the faculty and administration regarding Rubin's appearance because of his radical views and outspoken nature.²⁷ In fact, on the day of Rubin's scheduled arrival, the school's Superintendent of Grounds, Mac Taylor, is said to have been seen uncharacteristically brandishing a gun, "in case of trouble."²⁸ But Jim Hoffman also recalled that most people's fears were laid to rest after Rubin's speech. Many at Briar Cliff found it hard to take seriously someone who talked about putting LSD in the drinking water of entire cities.²⁹ Such radical suggestions gained no adherents at Briar Cliff. However, another former student, Tom Kleen, remembered the audience giving Rubin a standing ovation.³⁰ Part of the explanation for these seemingly conflicting responses might be the guilt people at Briar Cliff felt over their political inactivity, compared to the activism on other college campuses. An editorial in The Cliff News following Rubin's visit chastised the college community, warning that there were ". . . fewer and fewer places to hide from this reality of inhumanity or from your conscience."³¹ Yet, Mrs. Marion Johanson, Director of Public Relations, responded to the student editorial, insisting that "The review of Rubin's visit was badly and incorrectly slanted to sound like we all agree with his communist theories."³²

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Rubin's visit was a success in that it created a lively dialogue and critical discussion of important issues among the "academic activists" at Briar Cliff, but his radical views were in no way acceptable to the Briar Cliff community as a whole.

Briar Cliff did have a handful of students who considered themselves radical and who independently engaged in forms of political protest. Richard Smith, for example, who had been viewed by many on campus as "a campus radical [and] a bit of a hippy," is said to have belonged to the SDS. In 1969 Richard, along with Jake Jatras and several other Briar Cliff students, stood on the picket line with union members striking against Iowa Beef Processors. Their intent was to show SDS and student solidarity with the workers.³³

Because of their belief in the need for strong student - worker ties, these Briar Cliff students, along with several students from Morningside College in Sioux City, staged a demonstration in front of the home of Currier Holman, the Chairman of the Board of IBP. These students marched in front of his home carrying signs expressing sympathy for IBP workers. Eddie Winfrey, a black student from Briar Cliff acting as spokesman, claimed the group had twenty-four members and called themselves The Worker-Alliance.³⁴ A representative of IBP telephoned Briar Cliff Director of Student Services, John Niemann, and expressed concern that there might be "a communist movement" going on at Briar Cliff.³⁵

In another event which occurred during the 1967-68 academic year, a group of Briar Cliff students, acting independently,

asked that their names be withdrawn from the Dean's List. According to Paul Ermak, they believed it promoted a "false concern with grades."³⁶ Many students of the "activist decade," believed that being narrowly concerned with success, especially monetary success, was a failure to examine the values in one's life and was a sign of "buying into the system." But here again, events such as these were isolated incidents, involving only a few Briar Cliff students. "Academic activism" was much more prevalent and acceptable at Briar Cliff College than the more radical forms of political activism and direct action.

However, the tensions and pressures of the "activist decade" required an outlet. While students at Briar Cliff were not numerous or cohesive enough to organize mass protests, they did find other ways of expressing their concerns.

Like many young people in America who believed society was overregulated with codes of behavior, Briar Cliff students used hair and dress styles as a form of protest. Sister Margaret Wick, former Academic Dean, recalled that

"...dress was probably the easiest way to identify those students who were liberal - hair was long, and in general appearance was not a primary concern. It was a time of beads and red bandanas."³⁷

Wearing a peace button was also a sign of activism for many Briar Cliff students. According to Jim Hoffman, wearing a peace button was "...a big move...one of the first commitments made by many students..."³⁸

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Briar Cliff students also expressed dissent by covering the walls of the tunnel that connected Heelan Hall and Alverno Hall with graffiti. Today the tunnel is cold and damp and the walls have been repainted, but during the early 1970's, from one end to the other, this tunnel was filled with students' ideas and concerns. Peace symbols, poetry, anti-war slogans, and song titles lined the walls. One student wrote, "Why study? You'll love Vietnam this time of year."³⁹ Former students recall very little obscenity on the walls; rather they remember it as a work of art.

"Creative expression" did not stop there. Jim Hoffman recalled that it was not uncommon for one of the more radical students to try to "shock the others into reality."⁴⁰ He remembered a student who often climbed on top of the dorm roof and shouted obscenities to students passing below but that, in contrast to what he feels would happen today, few seemed to take notice. Occasionally, Jim says, someone would casually call up to him, "Come on Howard, get down."⁴¹

Drugs and alcohol, which are common on college campuses today, also played a part in students' lives and was often regarded as another form of protest.⁴² One faculty member recalled that in some classrooms, which were usually heavily filled with cigarette smoke, the occasional smell of marijuana would be detected.⁴³ Jim Hoffman remembered that drugs were available on campus for those who wanted them -- LSD, mescaline, and marijuana -- but he also remembered there was never any "pressure to use."⁴⁴

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Students also expressed their concerns and opinions in the student newspaper, which during the last five years of the Vietnam war became a lively forum. The Cliff News staff began to experiment with the format of the paper. The style was unusual, and cartoons were frequent and vociferous. Letters to the editor were increasingly confrontational. Ms. Ryan recalled that students and faculty would submit articles to the paper in the hope of creating a strong reaction that would lead to discussions on the issues.⁴⁵ The Cliff News became, for a time, the center of controversy on the campus. Alumni, faculty, administration and students were divided over "freedom of the press" versus "freedom from responsibility." Questions revolved around the newspaper staff's use of profanity, questionable movie advertisements, ads for abortions, ads to sell term papers, imbalanced reporting, and subjective criticism in editorials. Mrs. Marion Johanson wrote to the staff in January 1972, ". . .no daily worth a subscription price would insult its clientele with such printed dirt. So I challenge you to print all the news that is fit to print."⁴⁶ But in response, former Cliff News editor, Peg Sigler, said "The paper is primarily accountable for its actions to the student body [and] must be free from all external interference [so] no one outside of the student staff shall delete, dictate or revise the contents. . . ."⁴⁷ The debate became so heated that a two week cooling off period was ordered. To circumvent what some students saw as censorship, an "above ground underground" student paper was printed. Entitled "The Free Press Monthly" it

claimed it was "free to anyone free enough to read it."⁴⁸ It is evident that protest during those years took a variety of forms, but at Briar Cliff College, protest remained largely "academic."

Other students chose instead to work within the institutions of the college to voice their concerns and opinions. Mike Getty told The Cliff News, in September of 1969, that the goal of the the Student Government Association was not necessarily Student Power but rather ". . .involving more students and expanding our relations with administration."⁴⁹

What, then, is the legacy of this "activist decade" for Briar Cliff College? As the Vietnam war was ending in the mid-1970's and the country began to demobilize, the immediate consequence for Briar Cliff was a dramatic drop in student enrollment. Men no longer found it necessary to seek college life as a means of staying out of the military. Faculty layoffs became necessary, further aggravated by the recession of the early 1970's. People now found less time to be concerned with social issues and were, instead, concerned with economic survival. At the same time, a nationwide conservative reaction set in after the "activist decade." As Paul Ermak remarked, in many different ways, ". . .people just wanted to unwind."⁵⁰ But the activist sentiments that pervaded this decade survived. As Morris Dickstein explains in his book Gates of Eden, "There is a sense (in cultural change) in which certain doors, once having been opened, can never quite be shut again."⁵¹

The doors at Briar Cliff remain open today. The "academic activists" at Briar Cliff College continue to emphasize peace and social justice issues. For example, Sr. Grace Ann Witte and several other Briar Cliff members helped to establish the Sioux City Catholic Worker House in 1980. With Briar Cliff labor and donations the soup kitchen has helped to feed thousands of hungry people. In 1982, Briar Cliff began the "Golden Harvest" program. Briar Cliff students canvass the streets of Sioux City, collecting canned goods from area residents to be distributed to various charitable organizations.

Moreover, in 1981 the Briar Cliff faculty passed a nuclear freeze resolution in response to the Reagan administration's military policies. Many at Briar Cliff have marched in anti-nuclear demonstrations, and a group sent a peace banner which joined other banners from across the nation to encircle the Pentagon.

More recently, institutional avenues are being opened for Briar Cliff's "academic activism." In 1982 a Peace and Social Justice Committee was formed by both students and faculty. The committee outlined its goals, calling for the establishment of a peace curriculum, with the ultimate aim of offering a Peace minor. Dr. Jim Redmond, Associate Professor of English at Briar Cliff, and the driving force behind the proposed Peace minor, said that the goal envisioned is that, within four to five years, every student leaving Briar Cliff will have received a "peace education [and will] get a sense of living in a global society."⁵²

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A physical remnant of those years of questions, challenges, and growth remains at Briar Cliff. It is below the college's kitchen in a rarely used storage room. Descending the narrow, steep cement steps is like entering a long forgotten Egyptian tomb. It is cold and damp, and the lighting is poor. On first glance, all that is visible is old wooden shelving that holds canned goods, broken theater backdrops, and worn out props. But by looking more closely, it is possible to find a piece of Briar Cliff's past. This small space was once the Coffee House which during the early 1970's, was a favorite gathering place for students. Every day students came to engage in lively conversation (no doubt often on controversial issues) and to hear local talent entertain with guitars and folk songs. Old wooden telephone cable spools served as tables, but there were no chairs; students preferred to sit on the floor. Psychedelic posters and black lights hung from the walls and beads separated the two small rooms.

It is still possible to see, painted on one wall, a nearly four-foot-high fist, with the fingers extended in a V. On the fuse box is a small sticker of the American flag, but where the stars and stripes should be, there is a round peace symbol. Behind a stack of lumber on the wall to the right, it is possible to see what is left of another peace symbol. Taking up the entire wall, it was made from red and blue carpet tiles, some of which have fallen, but the symbol is still clearly visible today. On the stairwell, leading to an outside entrance whose door is now boarded shut, are randomly written poems, song

titles, and the momentary thoughts of students. The paint is peeling and with it letters, words and phrases. To read it makes one feel like an archeologist deciphering hieroglyphics - the hieroglyphics of a society of men and women who could not escape the influences of the "activist decade." However subtle these influences might appear to one accustomed to hearing about the events taking place at the larger universities, the Briar Cliff community was deeply and permanently changed. The "activist decade," a decade of turmoil, gave Briar Cliff a unique and lasting heritage.

ENDNOTES

- 1 For further information On the Kent State affair see: Milton Viorst, Fire in the Streets, America in the 1960's (New York: Simon and Schuster), 1979, pg. 507 - 543.
- 2 As early as 1968, a survey found that twenty percent of all college students in the United States supported the need for a mass revolutionary party. For further details regarding this survey see: Allen J. Matusow, The Unraveling of America: History of Liberalism in the 1960's (New York: Harper and Row, Publ.), 1984, p. 337.
- 3 U. S. President's Commission on Campus Unrest, 1970, p. 72.
- 4 Commission's report, p. 75.
- 5 Sioux City Journal (Iowa) 5 May, 1970, p. A4.
- 6 Personal interview with Mike Hand, 2 Oct., 1986.
- 7 Irwin Unger, The Movement: A History of The American New Left 1959-1972 (New York: Harper & Row, Publ., Inc.), 1974, p. 60.
- 8 Unger, p. 60.
- 9 The Cliff News (Briar Cliff College, Sioux City, Iowa) 16 May, 1969, p. 1.
- 10 For a critique of media and journalistic coverage of the Vietnam War, see: Michael Arlen, "Television and the Press in Vietnam; or, Yes, I Can Hear You Very Well - Just What Was It You Were Saying?", in Gerald Howard ed., The Sixties (New York: Washington Square Press), 1982, pg. 425 - 442.
- 11 For further information on the 60's culture, as reflected in popular music, see: Morris Dickstein, Gates of Eden, American Culture in the Sixties (New York: Basic Books Inc.), 1977; and for a more detailed discussion of the 60's culture in art, literature, film, mass media and sports, see: William L. O'Neill, Coming Apart, An Informal History of America in the 1960's (Chicago: Quadrangle Books), 1971, pg. 200 - 232.
- 12 Personal interview with Paul Ermak, 8 Oct., 1986.
- 13 "U. S. Draft Policy and Its Impact", A Publication of Congressional Quarterly Service, Washington, D. C., July, 1968, p. 41.
- 14 Personal interview with Sr. Grace Ann Witte, 25 Sept., 1986.
- 15 Personal interview with George Frangedakis, 7 Oct., 1986.
- 16 Personal interview with Norine Ryan, October 26, 1986.
- 17 Personal interview with Phil Hey, 23 Sept., 1986.
- 18 Ryan.
- 19 Ermak.
- 20 Frangedakis.
- 21 Sioux City Journal (Iowa) 16 Oct., 1969, p. A11.
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- 23 Sioux City Journal (Iowa) 16 Oct., 1969, p. A11.

- 24 Sioux City Journal (Iowa) 11 Nov., 1969, p. A4.
25 Sioux City Journal (Iowa) 7 May, 1970, p. A2.
26 Personal correspondence with Reverend John M. Kolbjornsen,
Nov. 20, 1986.
27 Hoffman.
28 Hand.
29 Hoffman. (Also see: Jerry Rubin, Do It (New York: Simon and
Schuster), 1970.)
30 Personal interview with Tom Kleen, 7 Oct., 1986.
31 The Cliff News, 8 Dec., 1971, p. 1.
32 Briar Cliff College Archives (Sioux City, Iowa) Public
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in America, and its relationship to labor groups, see:
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36 Ermak.
37 Personal coorespondence with Sr. Margaret Wick, 15 Oct.,
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38 Hoffman.
39 Cliff News, 11 Febr., 1971, p. 3.
40 Hoffman.
41 Hoffman.
42 For further information on the counter culture's use of
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a Counter Culture, Reflections on the Technocratic Society
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43 Ryan.
44 Hoffman.
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46 Briar Cliff College Archives, Public Relations File,
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50 Ermak.
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